is referred]; very many of the forms manifesting their origin from the root תָּלַל; in others ה appearing as though it were radical. The former is the case in the pret. הֵתֵל Gen. 31:7; inf. הָתֵל Ex. 8:25, fut. תְּהָתֵלּוּ Job 13:9; pass. הוּתַל Isa. 44:20 (all of which are really forms of Hiphil and Hophal, from תלל); the latter is the case in יְהָתֵל 1 Ki. 18:27; יְהָתֵלּוּ Jer. 9:4, and the derivatives הֲתֻלִּים, מַהֲתַלּוֹת (in which ה is preserved as though it were radical). The meaning of these forms is—

(1) *to deceive;* followed by בְּ Gen. 31:7; Jud. 16:10, 13, 15; Job 13:9; Jer. 9:4.

(2) *to deride, to mock,* 1 Kings 18:27; see the derivatives.

In the cognate languages תלל is found both as a primary root, and also as a secondary, in which the preformative guttural assumes the appearance of a radical letter. Thus تَلَّ is *to cause to fall,* whence Hiph. הֵתֵל *to deceive,* like רִמָּה, σφάλλω, to deceive; which figurative sense is found in the cogn. طَلَّ to defraud: then from הֵתֵל by the change of the letter ה into a harder guttural, is formed خَتَلَ to deceive, to defraud, خَتْل fraud, guile. Compare Ewald, in Hebr. Gramm. p. 487, who only errs in altogether denying ה to be at all radical. [Apparently in Thes. Gesenius adopts the opinion of Ewald, even in this point]. Other secondary roots of this kind in which one servile letter or another becomes a radical are נָחַת, שָׁחַת, תָּאַב which see; also in the cognate languages קֶשֶׁת a bow, from the root קוּשׁ, hence ܩܶܫܬܳܐ; תָּמִיד from מוּד, hence Rabb. הֶתְמִיד; ܠܩܘܕܡ, before, from ܩܕܡ, hence ܠܩܕܡ. Hence—

הֲתֻלִּים m. plur. *mockings, derisions,* poet. for mockers, Job 17:2.

הָתַת a root not used in Kal, prob. i. q. חָתַת, هَتَّ to break; hence *to break in upon, to rush upon* any one. Ἅπαξ λεγόμ.—

Poel. Psal. 62:4, עַד אָנָה תְּהוֹתְתוּ עַל אִישׁ "how long will ye rush upon a man?" LXX. ἐπιτίθεσθε. Vulg. *irruitis.* I do not agree in judgment with those who make the root הוּת, nor do I think the signification of making a noise (comp. Arab. هَاتَ) suitable to the passage.

ו

Vav, the sixth letter of the alphabet; when it stands as a numeral = 6. The name וָו, sometimes also written ויו, denotes *a nail,* or *hook* (see below); to this even the modern form of the letter bears a resemblance. The ancient form, as found in the Phœnician remains, is similar, only the hook is larger at the top; see e.g. the Maltese bilinguar inscription, line 2.

For the twofold power and use of this letter the grammars must be consulted. As a consonant it is extremely rare as the first radical letter, י being almost every where substituted for it; יָלַד for וָלַד, وَلَدَ: in the middle of a root it is sometimes moveable (and is then interchangeable with ב, which see), and is sometimes quiescent (comp. Lehrg. p. 406); in the end it is quiescent, except in a few instances, as שָׁלֵו, שְׁלֵוָת.

וְ followed by Sh'va moveable, or the letters בומף, וּ; before monosyllables and barytones, especially when they have a distinctive accent, וָ (see further Lehrg. § 155) copulative conj. *and, et,* καί (Arab. وَ, pronounced in the common language *u,* Syr. ܘ, Æth. ወ); this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed, very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.] It is then properly and most frequently—

(1) *copulative,* and serves for connecting both words (הַשָּׁמַיִם וְהָאָרֶץ Gen. 1:1, תֹּהוּ וָבֹהוּ 1:2) and sentences, especially in *continuing a discourse.* Gen. 1:2, וְהָאָרֶץ הָיְתָה תֹהוּ. As to the use of the copulative, it has to be observed—(*a*) when three, four, or more nouns or verbs are connected, the copulative may be joined to each, Gen. 6:21; Deu. 14:26; Isa. 51:19; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5, לַבַּעַל לַשֶּׁמֶשׁ וְלַיָּרֵחַ וְלַמַּזָּלוֹת וּלְכֹל צְבָא הַשָּׁמָיִם; or, in a way very contrary to our custom, between the first and second, Ps. 45:9, מֹר וַאֲהָלוֹת קְצִיעוֹת; Job 42:9; Isa. 1:13. As to the total omission of the copula, or asyndetic sentences, see Lehrg. 842.

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(*b*) Sometimes the copulative is used to connect nouns, the second of which depends upon the first, as though in the genitive (per ἓν διὰ δυοῖν, as it is called by grammarians). Gen. 1:14, "they shall be לְאֹתֹת וּלְמוֹעֲדִים for signs and for seasons," i.e. signs of seasons. [Such an interpretation would greatly limit the sense of this passage.] Gen. 3:16, "I will increase thy sorrow and thy conception," for the sorrow of thy conception. Job 10:17, חֲלִיפוֹת וְצָבָא "changes, and an army," for, hosts continually succeeding one another; 2 Ch. 16:14. See however Winer's remarks on the abuse of this grammatical figure, in Diss. de Hypallage et Hendiady. Erl. 1826, 4to. The use is similar in the passages where—

(*c*) The copulative is inserted *by way of explanation* between words in apposition, as in Lat. *isque, et quidem*. 1 Sa. 28:3, בָּרָמָה וּבְעִירוֹ "in Ramah, even in his own city." 1 Sa. 17:40. Ps. 68:10, נַחֲלָתְךָ וְנִלְאָה וגו׳ "thou didst refresh thy wearied inheritance." Am. 3:11; 4:10; Jer. 15:13; Lam. 3:26; Isa. 2:13, 14; 57:11; Ecc. 8:2. To this same head belongs the following example from the Chaldee, עִיר וְקַדִּישׁ Dan. 4:10, "a watcher (i.e. an angel) even an holy one." Sometimes it has a cumulative sense, like the Lat. *immo*, Heb. גַּם. Job 5:19, "from six troubles he will deliver thee, and (i.e. yea) in seven, evil shall not hurt thee." So in a similar sense Pro. 6:16; 30:18, seq., 21, seq., 29, seq.; Am. 1:3, 6, 9, 11. Comp. Lehrg. page 702. (Compare Arab. و in Hamasa, ed. Schult. page 320, and Taurizi.)

["Sometimes two nouns are joined together by Vav, the former of which denotes genus, the latter species, or at least the latter is also contained in the former, so that one might say, *and specially, and particularly, and namely*. So often יְהוּדָה וִירוּשָׁלָםִ "Judah and (specially) Jerusalem," Isa. 1:1; 2:1; 36:7, etc. So also Psa. 18:1, "out of the power of all his enemies, and (specially) out of the power of Saul." Isa. 9:7, "Ephraim and (among them) the inhabitants of Samaria."—More rarely the special word stands first, as "Jerusalem and (the rest of) Judah," 2 Ki. 24:20. Zech. 14:21. "Zion and Jerusalem," Isa. 24:23. Jer. 21:7.—So in Lat. "*Pœni et Hannibal*," Just. xxix. 3; and "*Hannibal et Pœni*," Liv. xxi. 40." Thes.]

(*d*) As it is thus prefixed to substantives, so also is it to verbs and sentences *by way of explanation*, where the relative might have been used. Gen. 49:25, מֵאֵל אָבִיךָ וְיַעְזְרֶךָּ וְאֵת שַׁדַּי וִיבָרְכֶךָּ "from the God of thy father, and he helped thee (i.e. who helped thee), and (from) the Almighty, and he blessed thee," for "who blessed thee." Job 29:12, "for aided the poor...וְיָתוֹם וְלֹא עֹזֵר לוֹ and the orphan, (who) had no helper." Isa. 13:14; Ps. 55:20. The close relation between the copulative and the relative has been well treated by Harris, Hermes [book i. last chap. but one], page 66, Germ. Trans.

(*e*) It commences an apodosis like the Arab. فَ see De Sacy, Gramm. Arabe ii, § 551—56; especially when preceded by أَمَّا, like the Germ. ſo; but it is more correctly rendered da, dann (*then*), for it is properly a particle of time, and used in continuation of discourse. Gen. 3:5, בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וגו׳ an dem Tag wo ihr davon eſſet, da werden euch die Augen aufgehen. Often when preceded by אִם Psal. 78:34, אִם הֲרָגָם וּדְרָשׁוּהוּ "when he slew them, then they sought him." Jud. 4:8.

Frequently, and not without an especial emphasis, it is put after verbs and sentences standing absolutely, especially those which imply time or condition. Ex. 16:6, עֶרֶב וִידַעְתֶּם am Abend, da ſollt ihr erfahren. Pro. 24:27, אַחַר וּבָנִיתָ בֵיתֶךָ "afterward, then thou shalt build thy house," hernach, da baue dein Haus. Gen. 2:4, 5, בְּיוֹם עֲשׂוֹת יְיָ אֶרֶץ וְשָׁמָיִם׃ וְכֹל שִׂיחַ וגו׳; 40:9; 48:7. Ex. 12:15, כָּל־אֹכֵל חָמֵץ וְנִכְרְתָה "if any one eat leaven, then he shall be cut off," etc. 1 Sa. 2:13. So also after a nominative of subject, Job 36:26, שָׁנָיו וְלֹא חֵקֶר Germ. ſeine Jahre, die ſind nicht zu zählen. Pro. 23:24; Job 23:12; 28:5; 1 Sa. 25:27. Lehrg. page 723. (These latter examples may also be conveniently explained by signif. 5.)

(*f*) It is put between words (1 Sam. 12:15) and sentences which are to be compared with each other, to mark their resemblance (compare עִם No. 1, *e*), וו השתואה Vav adæquationis is the name then applied to it by grammarians. 1 Sa. 12:15, "and the hand of God will be בָּכֶם וּבַאֲבוֹתֵיכֶם against you, and (i.e. as it was) against your fathers." Job 5:7, "man is born to trouble, and the sons of lightning (i.e. the birds of prey) fly aloft," for "as the birds of prey fly aloft." Job 12:11; 14:19; 34:3; Prov. 25:25. (So in Arabic, especially in proverbial sentences, e.g. السفنة والكلاب السلوقية "the merchants and the dogs of Seleucia," i.e. they are like one another, see Elnawab. ed. H. A. Schultens, No. 3; Carmen Togr. Vers. 2.)

(*g*) When doubled וְ...וְ is *et ... et*, *both ... and*, Nu. 9:14; Josh. 7:24; Ps. 76:7; Isa. 16:5; Jer. 32:24.

(*h*) As to *Vav conversive* of the preterite, which is merely *continuative*, see Lehrg. § 88, and Ewald's Heb. Gram. page 547.

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(2) It is prefixed to *adversative* sentences, and may be rendered *but*, Gen. 2:17; 17:20, 21; Hos. 1:7; *and yet*, Jud. 16:15, "why sayest thou that thou lovest me, וְלִבְּךָ אֵין אִתִּי when yet thy heart is not with me." Ru. 1:21; especially before personal pronouns, וְאָנֹכִי but I (da ich doch), Gen. 15:2; 18:13, 27; וְאַתָּה Ps. 50:17; וְהוּא Isa. 53:7 (compare my observations in Comment.); וְאַתֶּם Gen. 26:27 [?]; וְאַתָּה ib. (comp. Arab. واو الحال, especially before pronouns, as وانت), *although*, Job 15:5; Mal. 2:14; *otherwise*, Job 6:14; Ps. 51:18; 143:7.

(3) Before *disjunctive* sentences, *or*, Exod. 21:17. When repeated וְ...וְ *sive...sive*, *whether...or*, Ex. 21:16; Lev. 5:3; Deut. 24:7. (To this use must not be referred 1 Sa. 17:34, בָּא הָאֲרִי וְאֶת הַדּוֹב, which must then be rendered, "there came a lion or a bear," which is altogether absurd; see verse 36, 37, and for this passage see under אֵת page xcii, A.).

[This supposed disjunctive use is almost entirely rejected in Thes.]

(4) Before *causal* sentences, like כִּי *because, for*, Gen. 20:3, "behold, thou art a dead man because of the woman that thou hast taken, וְהוּא בְּעֻלַת בָּעַל because she is a man's wife." Psa. 60:13; *because, in that*, Ps. 5:12, "let them ever shout for joy וְתָסֵךְ עָלֵימוֹ because thou defendest them;" hence, after verbs of being angry, Gen. 18:32 (Isa. 64:5); swearing, Josh. 2:12; believing, Gen. 30:27. Isa. 43:12, "ye are my witnesses, וַאֲנִי אֵל for (that) I am God."

(5) before *conclusive* or *inferential* sentences, *so that, therefore, wherefore.* Eze. 18:32, "I desire not the death of the sinner...וְהָשִׁיבוּ וִחְיוּ wherefore turn and live." Zech. 2:10. To this head are to be referred the greater part of the passages in which Vav stands at the beginning of a sentence; since the reason is contained in what has preceded, and the proposition to which ו is prefixed has a conclusive power. 2 Ki. 4:41, וַיֹּאמֶר וּקְחוּ קֶמַח "and he said; (since things are so) then bring meal," or "therefore bring meal," so holt Mehl. Isa. 3:14, וְאַתֶּם בִּעַרְתֶּם הַכֶּרֶם "therefore ye have eaten up the vineyard" (for so I understand on known grounds), or "so then ye have," etc. Psa. 4:4, וּדְעוּ "know therefore," so wisset denn. Ps. 2:10, וְעַתָּה מְלָכִים "now therefore, O kings," etc.; compare verse 6. 1 Sa. 24:3; Isa. 47:9; 58:2.—Ex. 2:20, "and he said to his daughters (who had told him of the coming of Moses), וְאַיּוֹ where then is he?"

(6) before *final* and *consecutive* sentences, i. e. those marking *end* or *object*, *in order that* (auf daß) followed by a future which is commonly apocopated or paragogic (see Lehrg. p. 873), Isaiah 13:2; Job 10.20; Gen. 42:34; *so that* (so daß), *that.* Numb. 23:19, "God is not a man וִיכַזֵּב so that he may lie." 1 Ki. 22:7; Isa. 41:26.

Note. I formerly made the observation (Lex. Man [Germ.] ed. 3, No. 9),—(*a*) that וְ also is employed to connect question and answer, comparing Job 28:20, 21;—(*b*) and that it is put for what is called the *logical copula*, i. e. for the verb substantive, comparing Job 4:6; 2 Sa. 15:34. This, however, now appears to me to be less certain. In Job 28 the interrogation contained in verse 20 has a negative power, and the sense is, "but wisdom is no where to be found," 21, "and it is hidden from the eyes," etc.; the examples, Job 4:6; 2 Sa. 15:34, belong to 1, let. *e.* תִּקְוָתְךָ וְתֹם דְּרָכֶיךָ "thy hope (this is) the uprightness of that way," i. e. this rests in thy uprightness; 2 Sam. loc. cit. עֶבֶד אָבִיךָ וַאֲנִי מֵאָז Knecht deines Vaters, das war ich sonst.

וַ· before gutturals וָ, a letter which, when prefixed to futures, gives them the sense of the imperfect; and, on this account, it is called by grammarians וָו הַהִפּוּךְ *Vav conversive*, יִקְטֹל he will kill, וַיִּקְטֹל he was killing. This prefix has arisen from the verb substantive הָוָה, so that it may have been originally expressed fully הָוָה יִקְטֹל "it was (that) he might kill;" then ה (which in Syriac also is suppressed in this word ܗܘܳܐ) being cast away, and וָה יִקְטֹל being contracted by the aid of Dagesh forte conjunctive into וַיִּקְטֹל, just as מַה לָּכֶם, מַה זֶּה, מַזֶּה; מַלָּכֶם. וַיִּקְטֹל is, therefore, properly a compound tense, altogether answering to the Arab. كَانَ يَقْتُلُ "it was (that) he might kill." Æth. ሀለወ: ያጠምቅ: "he was baptizing," Amhar. "it was (ነበረ) that he might dye," for "he was dying;" see Lehrg. § 87, and as to the use of this form, see Hebrew Gramm § 99, 6 (ed. IX). One thing is to be observed that Vav conversive *very frequently* includes also the copulative (וַיֹּאמֶר and he was saying, for וְוַיֹּאמֶר, which never occurs), and thus it is always placed at the beginning of a sentence. I would not, however, concede that it has *always* this copulative power, which is the opinion held by some, who therefore suppose that וַ· has sprung from וְהָיָה, or else that it does not differ in its origin from Vav copulative (see Ewald's Heb. Gramm.). A converted Future occurs even at the beginning of whole books, and such too as are clearly not at all connected with those preceding them, as Ruth 1:1; Esth. 1:1; nor can an appeal be made to Ex. 1:1; 1 Ki. 1:1; Ezr 1:1;

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where even a copulative Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

[In Thes. Ges. *inclines* to the opinion that ו conversive does not differ in origin from ו copulative, only that it is more emphatic as including a note of time; and in Corr. he appears entirely to adopt this view: whether he has done so on just grounds may fairly be questioned, as the fact of the apocopated or paragogic future being used after it shews that it has a *kind* of subjunctive power. See Thes. p. 398.]

וְדָן pr. n. of a place in Arabia. Eze. 27:19. It was rightly observed by Michaëlis that ו is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read וְדָן. But Bochart and Forster suppose that *Dan* is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart עדן عدن 'Aden, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read עדן or ועדן unless perhaps דָן is for עֲדָן the ע being dropped, and then ו is the copula." Ges. add.]

וָהֵב a doubtful word, found Nu. 21:14. Some take it to be the name of a place, according to Le Clerc i. q. מַתָּן Verse 18, comp. وهب, to give, i. q. נָתַן. But Kimchi found in MSS. אֶתְוָהֵב in one word, which would be Aram. Ethpa. of the verb وهب, = יָהַב: *Jehovah dedit se in turbine.* However, the whole passage is abrupt and very obscure.

וָו pl. וָוִים m. (with Kametz impure), *a peg, a nail, a hook*, only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

וָזַר Arabic وزر, TO CARRY (whence وزير, *Wezir*, pr. laden with public affairs, comp. *bajulus*, used by writers of the middle ages for a royal envoy, *chargé d'affaires*, whence the Germ. Baillif, Ital. *bailo*), in pass. *to be borne down with punishment.* In Phœnicio-Shemitic idiom [and in actual Scripture truth both of the O. and N. T.] sin is a burden lying upon the wicked (Ps. 38:4; Isai. 53:11), whence also נָשָׂא, *αἰρέω*, to take away, for, to pardon. [This is not the only meaning of the phrase; Christ *bore our sins* for us by dying vicariously.] Hence—

וָזָר m. *laden with guilt.* Prov. 21:8.

וַיְזָתָא (Pers. ويزه pure pr. white, see בוץ), [*Vajezatha*], Pers. pr. n. of the youngest son of Haman. Esth. 9:9.

וָלַד i. q. יָלַד TO BEAR, BRING FORTH. Arabic ولد. Hence—

וָלָד m. *offspring.* Gen. 11:30, and—

וָלָד m. id. 2 Sa. 6:23. קרי and the western MSS. have יֶלֶד.

["**וָנָה** an unused root, i. q. ونى, to be torpid, weak, meek." Hence—]

וַנְיָה [*Vaniah*], pr. n. of a man. Ezr. 10:36.

וָפְסִי (perh. i. q. יָסְפִּי "my addition"), [*Vophsi*], pr. n. m. Nu. 13:14.

וַשְׁנִי [*Vashni*], pr. n. m. 1 Ch. 6:13, apparently a corrupt form; for verse 18, and 1 Sa. 8:2, for the same there is יוֹאֵל. ["Probably this should be הַשֵּׁנִי. The whole passage is, הַבְּכוֹר יוֹאֵל הַשֵּׁנִי אֲבִיָּה; see Mover's Chron. p. 54." Ges. add.]

וַשְׁתִּי (Pers. وشتى "beautiful woman"), *Vashti*, pr. n. the wife of Xerxes. Est. 1:9.

ז

The seventh letter of the alphabet called זַיִן, i. e. Syr. ܙܝܢ *a weapon*, which this letter resembles in form in all the more ancient alphabets. ["As a numeral it denotes 7."]

In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. ذ *dh*, and ز *dz*; as ذبح זָבַח to slaughter; زرع זָרַע seed. When this letter corresponds to the former, it becomes in Aramæan ד, when to the latter, ז is retained; thus ܕܒܚ, דְּבַח to slaughter; ܙܪܥ, זְרַע to sow, etc. Comp. the letter ד.

Also ذ and ز are interchanged amongst themselves: e. g. עָזַר, عزر and عذر to help; גָּזַם, جذم and جزم to cut off.